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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RÁJPUTÁNÁ,

Received up to 14th August 1894.

CONTENTS.

	Page.
I.—Political and Foreign.	
Bharatpur affairs	340
Condemnation by a Persian of the celebration of the Muharram at Hyderabad	340
Suggestions by a Persian regarding the improvement of the condition of Musalmans	340
II.—General Administration	
Sikh rule as compared with British rule	340
Alleged extravagance of the Government of India ...	341
Cow-killing question	341
Cow-killing on the day of Bakr I'd	342
A Gorakshini meeting case, Ballia	342
Restoration of good feeling between the Hindus and Musalmans of Agra	343
Administration of justice by the different classes of Magistrates	343
Rules framed by the Government of India, for making reductions in terms of imprisonment of prisoners for good conduct	344
Alleged insult offered by a police Havildár to Srímán Bábá Sahib Bhuskute of Burhanpur, Nimar district ...	344
Alleged distinction made between European and native offenders by Judges	344
Discharge by the High Court of seven men who were sentenced to death by the Sessions Judge of Agra	344
Native Magistrates and the police	345
Seizure of stolen property by the police under section 523 of the Criminal Procedure Code	345
Suggestion as to the offence of causing a miscarriage being made cognizable	345
Honorary Magistrates	345
Chaprasis accused of forcibly turning out men from the District Magistrate's Court at Allahabad	345
Damage done by heavy rainfall in Kumaun	346
Gohna lake	346
Assessment of the income-tax	346
Receipt of petitions in the Criminal Courts	346
Raipur riot case, Saháranpur district	346
III—Education.	
Proposal to teach post-office work to students in primary schools	346
IV.—Local and Miscellaneous.	
Dirty state of the streets in Mirzapur	347
Cholera at Allahabad	347
Outbreak of cholera	347
Bad condition of the streets and lanes at Saháranpur ...	347
Need for a bridge over the fort river at Bareilly	347

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	Urdu.					
	Monthly.			1894.	1894.	
1	Hálat-i-Hind	Allahabad ...	Munshi Muhammad Husain Khán	For July ...	10th Aug ...	800 copies.
2	Zamánah	Agra ...	Khwájá Tajammul Husain.	„ Apl. ...	11th „ ...	...
	Bi-monthly.					
3	Akhtar-i-Hind	Amroha (Moradabad).	Saiyad Muhammad Mujid Husain	5th Aug. ...	9th Aug ...	100 „
4	Indian Reformer ...	Lucknow ...	Bábú Rám Náráyan Varmá.	1st & 16th July ...	10th „ ...	120 „
	Tri-monthly.					
5	Akhbár-i-Imámiá ...	Lucknow ...	Saiyad Abid Ali ...	19th July ...	13th Aug.	347 copies.
6	Kanauj Punch	Kanauj (Farukhabad).	Bhaggu Khán ...	10th Aug. ...	11th „ ...	200 „
7	Mufíd-i-Ám	Agra ...	Munshi Muhammad Qádir Ali Khán.	„ „ ...	13th „ ...	75 „

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	Urdu—(continued).			1894.	1894.	
	***Tri-monthly*—(concluded).**					
8	Násir-i-Hind	Agra ...	Munshi Saiyad Muhammad Ali.	10th Aug. ...	12th Aug. ...	40 copies.
	Weekly.					
9	Agra Akhbár	Do. ...	Khwájá Tajammul Husain.	7th „ ...	10th „ ...	50 „
10	Akhbár-i-Islam	Meerut ...	Hakim Muhammad Muqarrab Husain Khan.	„ „ ...	9th „ ...	150 „
11	Akhbár-i-Islám	Agra ...	Maulvi Wáris Ali ...	8th „ ...	8th „ ...	526 „
12	Alwaqt	Gorakhpur ...	Muhammad Sa'íd	„ „ ...	12th „ ...	625 „
13	Anís-i-Hind	Meerut ...	Bábu Rám Chandra Vaishya.	11th „ ...	11th „ ...	250 „
14	Anjuman-i-Hind ...	Lucknow ...	Munshi Bishun Lál,	4th „ ...	12th „ ...	300 „
15	Azád	Ditto ...	Munshi Muhammad Sajjád Husain.	10th „ ...	13th „ ...	250 „
16	Colonel	Moradabad ...	Pandit Banwári Lál Misra.	8th „ ...	9th „ ...	250 „
17	Dabdaba-i-Qaisari ...	Bareilly ...	Munshi Thákur Prasad.	4th „ ...	8th „ ...	400 „
18	Dabdaba-i-Sikandari ...	Rámpur ...	Muhammad Husain Khán.	6th „ ...	„ „ ...	446 „
19	Fitnah	Gorakhpur ...	Háfiz Nizám Ahmad,	8th „ ...	13th „ ...	500 „
20	Hindustání	Lucknow ...	Munshi Ganga Prasád Varmá.	„ „ ...	„ „ ...	1,000 „
21	Jám-i-Jamshed	Moradabad ...	Qázi Saiyad Abdul Ali	29th July ...	12th „ ...	125 „
22	Kárnámah	Lucknow ...	Maulvi Muhammad Yaqúb	10th Aug, ...	13th „ ...	275 „
23	Káyasth Conference Gazette...	Ditto ...	Munshi Díp Náráyan Varmá.	„ „ ...	12th „ ...	1,000 „
24	Matla-i-Núr	Cawnpore ...	Munshi Bihari Lál ...	4th „ ...	9th „ ...	50 „
25	Mihr-i-Nimroz	Bijnor ...	Háfiz Muhammad Karím-ullah.	7th „ ...	„ „ ...	400 „
26	Naiyar-i-Azam	Moradabad ...	S. Ibn Ali ...	5th „ ...	12th „ ...	160 „
27	Najm-ul-Akhbár ...	Etáwah ...	Háji Háfiz Muhammad Rúhullah Khán.	9th „ ...	10th „ ...	120 „
28	Najm-ul-Hind	Saháranpur ...	Pandit Avatár Kishun,	8th „ ...	13th „ ...	475 „
29	Nasím-i-Agra	Agra ...	Babu Jamná Dás Biswás.	7th „ ...	9th „ ...	450 „
30	Nasím-i-Hind	Fatehpur ...	Muhammad Nawáz Khan.	8th „ ...	14th „ ...	70 „
31	Nizám-ul-Mulk	Moradabad ...	Qázi Muhammad Fahím-ud-dín.	9th „ ...	12th „ ...	220 „
32	Núr-ul-Anwár	Cawnpore ...	Háfiz Muhammad Abdul Hamíd Khán.	11th „ ...	„ „ ...	171 „
33	Oudh Punch	Lucknow ...	Munshi Muhammad Sajjad Husain.	2nd & 9th „ ...	8th & 14th „ ...	300 „
34	Police News	Meerut ...	Shaikh Habíb Ahmad,	1st & 8th „ ...	8th & 12th „ ...	600 „
35	Rafi-ul-Akhbár	Benares ...	Saiyad Ghulám Husain.	30th July ...	8th „ ...	400 „
36	Rahbar	Moradabád ...	Pandit Partáp Kishun.	8th Aug. ...	11th „ ...	300 „
37	Riáz-ul-Akhbár	Gorakhpur ...	Hâfiz Nizám Ahmad,	„ „ ...	13th „ ...	500 „
38	Rohilkhand Punch ...	Moradabad ...	Qazi Saiyad Abdul Ali	29th July ...	12th „ ...	125 „
39	Sitára-i-Hind	Ditto ...	Pandit Banwári Lál Misra.	12th Aug. ...	13th „ ...	125 „
40	Tohfa-i-Hind	Bijnor ...	Munshi Jairáj Singh,	6th „ ...	8th „ ...	304 „
41	Tátí-i-Hind	Meerut ...	Maulví Saiyad Muhammad Sajjad Husain.	8th „ ...	10th „ ...	200 „
42	Vernacular Advertiser ...	Lucknow ...	Rámji Dás Bhárgava	7th „ ...	11th „ ...	1,000 „
43	Zamánah	Cawnpore ...	Munshi Muhammad Safdar Hasan Khan	9th „ ...	14th „ ...	200 „
	Daily.					
44	Oudh Akhbár	Lucknow ...	Munshi Shiva Prasád	8th to 14th Aug. ...	8th to 14th Aug....	521 copies (including 92 copies taken by Government).
	Urdu-English.					
	Monthly.					
45	Muhammadan Anglo-Oriental College Magazine.	Aligarh ...	Munshí Niyaz Muhammad Khán.	For Aug. ...	10th Aug. ...	...
	Bi-weekly.					
46	Aligarh Institute Gazette ...	Aligarh ...	Muhammad Mumtáz-ul-din.	7th & 10th Aug. ...	9th & 12th Aug. ...	460 copies (including 286 copies taken by Government).
	Hindi.					
	Monthly.					
47	Maheshwari	Hapur (Meerut),	Babu Harsaran Das	For July ...	8th Aug. ...	450 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	HINDI—*(concluded)*.			1894.	1894.	
	Weekly—(continued).					
48	Sanádhyopkárak	Agra ...	Pandit Shankar Lál	For Aug. ...	11th Aug. ...	150 copies.
	Weekly.					
49	Almora Akhbár	Almora ...	Munshi Sadá Nand Sanwál.	6th Aug. ...	8th Aug. ...	104 copies.
50	Nágri Nírad	Mirzapur ...	Pandit Káshi Prasád Shukla.	2nd „ ...	10th „ ...	300 „
51	Prayág Samáchár ...	Allahabad ...	Pandit Jagan Náth Tiwári.	9th „ ...	9th „ ...	400 „
52	Sajjan Kírti Sudhákar ...	Udaipur ...	Ashyáchálak Dán ...	6th „ ...	10th „ ...	65 copies.
	Daily.					
53	Hindustán	Kálákankar (Partábgarh).	Pandit Devi Dayál Shukla.	8th to 12th „ ...	9th to 13th Aug. ...	470 copies.
	HINDI-URDU.					
	Weekly.					
54	Káshi Patriká	Benares ...	Rai Bahadur Lakshmi Shankar Misra, M.A.	10th Aug. ...	12th Aug. ...	500 copies (including 343 copies taken by Government).
	Bi-weekly.					
55	Jaipur Gazette	Jaipur ...	Munshi Mahávir Prasád.	4th, 7th, 18th, 21st, 25th & 28th Aug.	9th & 11th „ ...	100 copies.
	MARATHI.					
	Weekly.					
56	Subodh Sindhu	Khandwa ...	Lakshman Anant Prayági.	8th Aug. ...	10th Aug. ...	250 copies.
	MARATHI-ENGLISH.					
	Weekly.					
57	Nyáya Sudhá	Nágpur ...	Sadá Shiva Rám Chandra Patwardhan.	23rd July & 6th Aug.	9th & 13th „ ...	375 copies.

I.—Political and Foreign.

Tútí-i-Hind, 8th August 1894.

Bharatpur affairs.

1. The *Tútí-i-Hind* (Meerut), of the 8th August, says that the editor has lately received many communications which show that the conduct of the young chief of Bharatpur is very unsatisfactory, and that there is a regular panic in the State. The editor is ready to make over the communications to the Government of India, if it be inclined to make an inquiry and set matters to rights.

Azád, 10th August 1894.

Condemnation by a Persian of the celebration of the Muharram at Hyderabad.

2. The *Azád* (Lucknow), of the 10th August, publishes a communication in Persian from a correspondent at Hyderabad, whose *nom de plume* is Durdi Isfahani, and who strongly denounces the method in which the Muharram is held there. Far from lamenting the deaths of Hasan and Husain, the Musalmans freely indulge in singing, dancing and other rejoicings, and waste thousands of rupees which might be more usefully spent in the education of their sons. Their proceedings are opposed to the Muhammadan religion and they appear to be unbelievers though they call themselves Musalmans.

Azád, 3rd August 1894.

Suggestions by a Persian regarding the improvement of the condition of Musalmans.

3. The same paper, of the 3rd August, publishes a Persian communication from a Persian residing at Hyderabad, whose *nom de plume* is Durdi Isfahani, and who in continuation of his previous letter (see paragragh 1, page 256, of the Selections from Vernacular Newspapers, No. 25, for the week ending 19th June 1894) makes the following suggestions for the benefit of Indian Musalmans. *Firstly*, it would be a mistake on the part of Sir Saiyid Ahmad Khan and other leaders of the Musalman community to expect that the Government of India would show any special favour to their co-religionists in the matter of education or employment in the public service. The Government of India follows the wise policy of strict neutrality, which is one of the principal causes of its popularity, and the disregard of which brought about the downfall of the Muhammadan empire. *Secondly*, the Musalmans should always be well-wishers of Government, if they are happy and prosperous under its rule. They should, however, maintain their dignity, refraining from cringing and fawning on Englishmen. *Thirdly*, Musalmans should stand aloof from all political movements for the present, neither supporting nor opposing them. Of course when they have made equal progress in learning and political science with other communities, they will make political agitation and fight with Government, inasmuch as the acquisition of Western learning naturally creates a love for the methods of Western Governments; especially as Musalmans have seen how Bengalis and other men have obtained seats in the Legislative Councils, secured appointments in the public service and succeeded in the matter of the Civil Service Examination. The Congressionists are sure to succeed in the end. *Fourthly*, the Muhammadan leaders who have the welfare of their countrymen at heart should act from disinterested motives and raise funds to promote education, inducing them to reduce extravagant expenditure on marriages and other such occasions. Sir Saiyid Ahmad Khan is well qualified for the work; provided the money collected is not entirely given to the Aligarh College, but is devoted to the improvement of the whole community. *Fifthly*, a Central Muhammadan Association should be formed to concert measures for improving the condition of Musalmans. It should have branch associations all over the country. Similarly each sect of the Musalman community should establish committees to look to their spiritual welfare. Sixthly, the rich should acquire learning for learning's sake; while the other classes should receive literary and technical education to qualify themselves for the public service, the different trades, professions and industrial arts, *Seventhly*, the Musalmans should live in peace and make joint efforts to promote their interests; refraining from mutual jealousy and enmity which have been so injurious in the past. *Eighthly*, female education which is so necessary to the progress of the community should not be neglected. *Ninthly*, the Musalmans should learn every science and art from Englishmen, but should still adhere to their religion.

II.—General Administration.

Najm-ul-Hind, 8th August, 1894.

Sikh rule as compared with British rule.

4. The *Najm-ul-Hind* (Saháranpur), of the 8th August, contains a communication in which the writer states that Sikh rule is generally considered to have been tyrannical and oppressive, but that it really possessed many important merits. The people had full freedom and could pay

sonally lay their grievances before the ruler, and obtain a speedy redress without any expense or trouble. But at present a man cannot speak freely even to a Magistrate. The writer refers to the heavy expense of litigation under British rule, and complains of the alleged corruption and extortion of the police, and observes that the improvement of the administration of justice and the reform of the police are urgently needed to save the people from ruin. The public morality was much better under Sikh rule than at present, and the people were prosperous.

Oudh Punch. 2nd August 1894.

Alleged extravagance of the Government of India.

5. The *Oudh Punch* (Lucknow), of the 2nd August, contains a picture in which the Viceroy or the Financial minister is represented as throwing open the doors of the Imperial Treasury, and allowing a crowd of demons, marked the Frontier Expenditure, the Exchange Compensation, the Remission of the Cotton Import Duties, and so forth, as freely plundering the Treasury.

Nasim-i-Agra. 7th August 1894.

Cow-killing question.

6. The *Nasim-i-Agra*, of the 7th August, in continuation of its previous article on the cow-killing question, observes that the Gorakshini Sabhas were established with a view to check the wholesale slaughter of cattle which is so very injurious to the country, and to improve their breed. Unprejudiced Musalmáns and Christians were freely appointed members of those Sabhas which taught no new propaganda, but adhered to the old lines on which the protection of kine had always been conducted. Such societies are to be found in greater or smaller numbers in every province, and have done much good. On the termination of the sittings of the National Congress at Nagpur in 1891, the anniversary of the Nagpur Gorakshini Sabha was held at the Congress pavilion, and the meeting, which was composed of influential Hindús, Musalmans, Parsis and European and native Christian Missionaries, unanimously denounced cow-killing; urging that the protection of cattle was desirable in the best interests of the country. The meeting raised a suitable amount of subscription for the relief of cattle in the Berars, which suffered from the want of fodder at the time. With the persuasion of the Nagpur Sabha, the bulk of a wild tribe in the Central Provinces abandoned the use of beef. Similarly the use of beef was given up by the chamars or shoe-makers of Agra. The Gorakshini Sabhas are by no means responsible for the Azamgarh riots of last year; the real causes of which are not far to seek. Cow-killing in Mau was strictly forbidden by the Emperor Akbar, and the prohibition was enforced in the time of the Nawáb Wazir and under British rule. The Hindús possess a sanad granted them in the time of Sháhjahán. There was a riot in 1806 on the Musalmáns endeavouring to kill cattle, and therefore the prohibition was renewed by Lord Minto, the then Governor-General of India, and the Nizamát Adalat in 1808. The Musalmáns made an application to the Magistrate in 1863 for permission to kill cattle, but the application was rejected. All these incidents occurred when no Gorakhshini Sabhas were in existence. In 1866 the local officers established a slaughter-house at Mau, for the first time to the great annoyance of the Hindus; and in 1885 Mr. Mulock, the then District Magistrate of Azamgarh, who is well known for his high-handed proceedings, permitted the Musalmáns to sacrifice cattle at their own houses. The Hindus made an appeal to the Local Government in vain, and it is almost needless to say that high religious feeling was excited among them, which resulted in the riots of 1893. Hence it will be seen that the seeds of discord were sown not by the Gorakhshini Sabhas, but by the authorities who, in direct opposition to the orders of the Government of India and the Nizamat Adalat, granted permission for the sacrifices of cattle. The Gorakshini Sabhas have been accused of prohibiting the sale of kine, buffaloes and goats to Musalmáns, but the charge is groundless. The respectable classes of the Hindu community have always considered it a great sin to sell a cow to an unknown person or to make a gift of her to a man who cannot afford to keep her. No cattle can be exported from many Hindu States without special permission. Hence it will be seen that the Hindus refrain from selling kine to Musalmans according to their old religious prejudice, and not at the instigation of the Gorakshini Sabhas. As regards buffaloes and goats, evidently the Sabhas which confine their efforts to the protection of the bovine species have

nothing to do with them. If the Hindus among whom the flesh-eating classes almost entirely depend on the Musalman butchers for their supply of meat, have discontinued the sale of those animals to Musalmans, they must have done so under extreme provocation. The fact is that the Musalmans greatly out-raged their feelings by their conduct in connection with the sacrifices of kine, and the young and inexperienced officers only added fuel to the flame by their unwise and unjust proceedings. The growth of enmity between the two communities culminated in the disturbances of last year. The Hindus incurred the wrath of the authorities and were exposed to great hardships. The Gorakshini Sabhas are treated as rebels, and their preachers are not allowed to lecture; thus the Hindus are interfered with in the performance of their religious duties, and such complaints have reached the writer from many districts in Behar and the North-Western Provinces. Again Government is mistaken in thinking that the Gorakshini Sahba of Azamgarh is the author of the custom of setting apart a *chutki* or a handful of grain by each Hindu family for the maintenance of kine. The custom is an old one and prevails among all classes of Hindus including the Hindu mendicants in every province. Each family sets apart a handful of flour or a small quantity of cooked food from its daily meal, which is called *gográs* or the mouthful for the cow, and is given to the cow kept by the family or to a neighbour's cow. Moreover, on every occasion when a Hindu feeds Brahmans or his caste fellows, he supplies *gográs* to a cow; a departure from the custom being considered a great sin. Supposing for argument's sake that the meetings of the Gorakshini Sabhas at Lar in Gorakhpur on the 18th March 1893, and at Azamgarh on the 15th May 1893, introduced for the first time the *chutki* custom, but the mere introduction of that custom could not induce the Hindus to wrest cattle and goats from Musalmans or discontinue the sale of those animals to them.

INDIAN REFORMER, 16th July 1894.

Cow-killing on the day of Bakr-Id.

7. The *Indian Reformer* (Lucknow) of the 16th July, received on the 10th August, referring to the orders issued by the Local Government for the regulation of cow-killing by the Municipal Boards, protests against Musalmáns being allowed to kill kine on the day of Bakr Id at their houses, as such sacrifices cannot possibly be performed without the knowledge of their Hindu neighbours. Last year on the occasion of Bakr Id, the lower classes of Musalmáns publicly conducted kine intended for slaughter in rows, and even carried slaughter-kine in open carts. The sacrifice of cattle is not compulsory on the Musalmáns. Hence the Government should forbid the sacrifices of kine, in deference to the feelings of the Hindus who form the bulk of the population. If the Lieutenant Governor followed the views of his Chief Secretary in this matter, few disputes would occur. When the Hon'ble Mr. LaTouche was the Commissioner of Benares, he sent a letter to the Magistrate of Benares on the 3rd May 1893 to the effect, that the Musalmán leaders should be warned that nothing should be done to annoy the Hindus, and that any Musalmán who would disobey this order or make kine intended for sacrifice stand in a row, would be severely punished. The Musalmán leaders should advise their co-religionists, living in the midst of Hindus, to kill goats and sheep. The two communities, residing in the same city as they do, should refrain from offending each other.

POLICE NEWS, 1st August 1894.

A Gorakshini Meeting Case, Ballia.

8 The *Police News* (Meerut), of the 1st August, on the authority of a correspondent, states that a Gorakshini Meeting was held in March last at the house of Shiva Nandan Rai, in Anjorpur, Ballia district, under his auspices, and those of Pandit Sat Narayan and Ganpat Shukal. A speech was made in which the Hindus were exhorted to rescue kine from the hands of wicked Musalmáns and Englihmen even at the sacrifice of their own lives, and a complaint was made to the effect that at the last Dadri fair, the butchers were able to purchase cattle with the help of wicked Englishmen. Subscriptions were raised, and five copies of an account of the proceedings of the Meeting were sent to other places. Under the orders of the District Magistrate, Munshi Safdar Ali, Police Inspector, made an investigation, and Sat Narayan was sentenced to two years' rigorous imprisonment under sections 117 and 145 of the Penal Code. Shiva Nandan Rai and Ganpat Shukal have absconded. The village patwári has been dismissed and the

landholders are awaiting their trial under section 45 of the Criminal Procedure Code.

Muvid-i-Ám, 10th August 1894.

9. The *Muvid-i-Ám* (Agra), of the 10th August, is glad to notice that good feeling is being speedily restored between the Hindus and Musalmáns of Agra through the praiseworthy efforts of Mr. Cruickshank, the District Magistrate. A great advance was made in this direction during the late Muharram by the Hindus, who established stalls at the Karbala for the supply of milk, sherbet and water to Musalmáns and Hindus. Some respectable Musalmáns met at the house of Khan Bahadur Abdul Majid Khan, Police Inspector, on the 27th July, and resolved to make a suitable return for this favour on the occasion of the Hindu Kailash fair on the 6th August. They raised the necessary amount by subscription from among themselves for the purpose. On the day of the fair tents and Shamianas were erected at Sikandara or Akbar's Mausoleum, in which refreshments were provided for respectable Hindus, Musalmáns and Europeans; and two stalls were established for the supply of water, sherbet &c., for the general public. The arrangements were in the hands of Munshi Barkat-ulla, Deputy Collector, Khan Bahadur Abdul Majid Khan, Hakim Sakhawat Ali, Honorary Magistrate, &c. Mr. Cruickshank himself paid a visit to the fair and expressed great satisfaction at finding the two communities taking part in each other's fairs and festivals. (The *Agra Akhbár* of the 7th August, referring to the fair, observes that the dancing girls who sang and swung at Sikandara, asked Mr. Cruickshank for a reward, who made a gift of Rs. 100)

Restoration of good feeling between the Hindus and Musalmans of Agra.

Hálat-i-Hind, July 1894.

10. The *Hálat-i-Hind* (Allahabad), for July, is astonished to find that the administration of the Criminal Law which is so difficult that even the learned Judges of the High Court and experienced Barristers-at-law and Vakils do not sometimes fully understand it, has been entrusted to ignorant and corrupt police officials and half-educated Magistrates, and that the higher authorities do not strictly watch the conduct of the police and the Magistracy. Formerly the District Magistrates were in the habit of visiting streets in disguise in order to obtain information, but this useful practice has long been discontinued. In hundreds of false cases got up by the corrupt police officials, the prisoners are readily convicted by unconscientious Magistrates, but are acquitted by the High Court on appeal. However, all the same the police and the Magistrates are allowed to draw their full pay from the Government Treasury at the end of the month, no punishment being inflicted on them. On the 15th September 1893, Sir Charles Crosthwaite issued certain instructions for the guidance of Magistrates, who were advised among other things not to place themselves into the hands of the police and pleaders, but to make themselves a thorough inquiry in order that no offender might escape and no innocent man might be punished. This advice has been misunderstood by Magistrates, who think that His Honour means that every man, whether guilty or innocent, committed by the police should be convicted, and that the more convictions they make the more competent they will be considered by Government! The tyranny of the police and the support of their proceedings by Magistrates have created widespread dissatisfaction, and the people are induced to think that the European Officers at present are very callous and cruel, and quietly see their throats cut with blunt knives. Formerly the High Court Judges, at the inspection of monthly and quarterly statements of cases disposed of by the subordinate courts, sent for the records of cases, which did not appear to them to have been properly decided, and acquitted many prisoners who had been unjustly convicted, reporting careless Magistrates and Session Judges to Government; but the administration of justice by the High Court is now viewed with general disfavour. The writer will briefly comment on the conduct of the different classes of Magistrates. The Honorary Magistrates as a rule do not know law, and some of them cannot even read and write. They get their appointments on the recommendation of District Magistrates and carry on their work with the help of their clerks and the police. The appointments secure them seats in darbars and are even a source of income to some of them. The reader attached to the court of the Honorary Magistrates in Gujranwalla was able to secretly alter the sentences passed by them. The probationary Deputy Collectors, who are taken

Administration of justice by the different classes of Magistrates.

from raw school boys, make it a point to punish every man who has the misfortune to appear before them for trial, in order that the Collectors may favourably report on them and get them confirmed in their appointments. The young European Assistant Magistrates come to Court when still suffering from the effects of last night's debaucheries, and are so puffed up with pride that they do not deign to distinguish between a hardened criminal and a well-to-do respectable gentleman; freely abusing and insulting all men. They bring the great English nation and the enlightened British rule into disrepute by their misconduct. The old Urduknowing native Magistrates exhaust their brains by their hard study of law books every day, and frequently refer to the statements of cases they have to submit, as they are afraid that if the proportion of acquittals to convictions and the average duration of cases happen to be large, they will be reported by the Court Inspector to the District Magistrate. They hold that any man who comes to their Court must at least be fined, if not imprisoned. The administration of justice being so unsatisfactory at present, the British rule cannot be expected to be very popular with the people.

HINDUSTÁN. 8th August 1894.

Rules framed by the Government of India for making reductions in terms of imprisonment for good conduct.

11. The *Hindustán* (Kalakankar), of the 8th August, praises the Government of India for the arrangements it has made for the preservation of the health of convicts in Jail, and for instruction being given in them in industrial arts; reformatories being established for juvenile prisoners. The editor speaks highly of the movement set on foot by Sir Charles Crosthwaite for the relief of discharged prisoners, and expresses approval of the rules recently framed by the Government of India for making reductions in terms of imprisonment for good conduct; giving the substance of the rules and observing that police surveillance over habitual criminals after their discharge from the Jails will lead to a great decrease in serious crime.

SUBODH SINDHU. 18th August 1894.

Alleged insult offered by a Police Havildár to Sriman Baba Sahib Bhuskute of Burhanpur, Nimar district.

12. The *Subódh Sindhu* (Khandwa), of the 8th August, complains that on the occasion of the late visit of Sriman Baba Sahib Bhuskute of Burhanpur, who is a first class Sardár in the Nimar district and an Honorary Magistrate, to Khandwa, a Railway Police Havildár at the Khandwa station took away the sword which the Baba Sahib's servant carried, on the servant failing to produce the license. A retired Police Inspector who happened to be present at the station protested against the action of the Havildar, but the latter did not listen to him. The matter being brought to the notice of Baba Sahib by his servant, he wrote to the District Superintendent of Police who at once ordered the Havildar to return the sword personally to the man from whom he had taken it. This is as it should be. It is believed hat the Havildar was formerly a Constable at Burhanpur, and had frequent occasion to call at Bhuskute Sahib's court. Hence there is reason to think that he knew Bhuskute Sahib, and that the insult offered by him was intentional. If so, the District Superintendent of Police should take serious notice of his misconduct.

MIHR-I-NIMROZ. 7th August 1894.

Alleged distinction made between European and native offenders by Judges.

13. The *Mihr-i-Nimroz* (Bijnor), of the 7th August, says that Private Armstrong who killed a native at Mianmir has been let off by the Sessions Judge of Lahore with a fine of Rs. 20 and payment of Rs. 200 as damages to the heirs of the deceased; while one Hirde Ram, a resident of Simapur in the Delhi District, has been sentenced to death on the charge of killing a man. This is very nice justice. Two men guilty of the same offence are sentenced to such widely different punishments under the same Code.

PRAYIG SAMACHAR. 9th August 1894.

Discharge by the High Court of seven men who were sentenced to death by the Sessions Judge of Agra.

14. The *Prayág Sámachár* (Allahabad), of the 9th August, in its columns of miscellaneous news, says that the Sessions Judge of Agra sentenced seven men to death on the charge of burning three men to death by setting fire to a house. On appeal they were discharged by the High Court. So great being the difference of opinion between the Sessions and the High Court Judges there is reason to fear that many innocent men are condemned to the gallows. But the lives of the children of the soil are of little value.

Native Magistrates and the police.

5. The *Oudh Punch* (Lucknow), of the 9th August, publishes an imaginary dialogue between a Deputy Collector and a Subordinate Judge, in which the former complains that Deputy Collectors have virtually been placed under the control of thanahdárs or officials in charge of police stations. If the accused in a single case sent by a thanahdár for trial are acquitted by a Native Magistrate, the thanahdar makes a complaint against the Magistrate to the Superintendent of Police, and the Superintendent to the District Magistrate, and the fate of the poor Native Magistrate is sealed. In short the Native Magistrates' advancement chiefly depends on the good will of the police officials. The Subordinate Judge tells the Deputy Collector that the evil is irremediable; adding that even Sir John Edge and Mr. Justice Pramoda Charan Banarji have assumed the rôle of patrons to the police, and are ready to convict and punish men acquitted by the subordinate Courts.

OUDH PUNCH 9th August 1894.

Seizure of stolen property by the police under section 523 of the Criminal Procedure Code.

16. The *Police News* (Meerut), of the 8th August, states that any property alleged or suspected to have been stolen or found under circumstances which create suspicion of the commission of any offence, is seized and reported by the police to a Magistrate under section 523 of the Criminal Procedure Code. But that section relates only to the reporting of the seizure of such property, but not to the seizure itself. Indeed there is no express provision in the Code empowering the police to seize such property; and the police find themselves in a great fix when the counsel for the accused in any case takes exception to their proceeding. Hence such provision had better be made in the Code.

POLICE NEWS. 8th August 1894.

Suggestion as to the offence of causing a miscarriage being made cognizable.

17. The same paper, of the 1st August, complains that the offence of causing a miscarriage being a non-cognizable one, the offenders are generally put on their trial before the Magistrate two or three weeks after the commission of the offence. The delay greatly weakens the evidence for the prosecution; owing to the disappearance of marks on the body of the woman or her death in the meantime. Hence the editor is of opinion that the offences referred to in sections from 312 to 316 of the Penal Code should be made cognizable by the police.

POLICE NEWS. 1st August 1894.

Honorary Magistrates.

18. The *Hálat-i-Hind* (Allahabad), for July, referring to the suspension of the reader at the bench of Honorary Magistrates in Gujranwalla, who has been accused of altering the sentences passed against offenders, complains that any men who gain the good will of Collectors by flattery are recommended by them for the office of Honorary Magistrate; their moral character and educational qualifications being considered as matters of no importance. The editor himself saw an Honorary Magistrate who could not open his eyes properly, whose hands were shaky and who could not walk from his carriage to his chair in Court without the help of his servants owing to old age. His reader used to do all the work for him. It is almost needless to say that such Honorary Magistrates could not be expected to dispense justice properly. The term of tenure of office for Honorary Magistrates had better be fixed.

HÁLAT-I HIND. July 1894.

Chaprasis accused of forcibly turning out men from the District Magistrate's Court at Allahabad.

19. The same paper states that Mr. Gray, the Collector of Allahabad, has hung up a notice at each door to his court forbidding people to make any noise which might interfere with his work, and threatening them with punishment under section 188 of the Indian Penal Code. But the notice is incomplete. It should add that if a man enters the court, he shall be seized by the neck and turned out by the chaprasi, because men are usually dealt with in this way. It was given out that the District and Sessions Judge of Allahabad had forbidden the approach of carriages within 50 paces of his Court, and this so-called order of the Judge was strictly enforced by the Court Chaprasis. But when a European Barrister-at-Law assaulted a Court Chaprasi for stopping his carriage, and the assailant was put on his trial before the

HALAT-I-HIND. July 1894.

Magistrate, the Nazir of the Judge's Court denied the issue of any such order by the Judge. If Mr. Gray has not ordered his chaprasis to turn out men from his court by force, he had better prohibit the chaprasis from ill-treating people.

ALMORA AKHBÁR. 6th August 1894.

Damage done by heavy rainfall in Kumaun.

20. The *Almora Akhbár*, of the 6th August, in its local news column, complains that heavy rainfall has done much damage. The iron bridge over the Sarju near Gangolighát has been washed away. A village was inundated and two or three children drowned. The villagers being out in the fields at the time escaped. One rope of the hanging bridge at Jakhni in Garhwal giving way, two men and one woman fell down and were killed.

ALMORA AKHBÁR. 6th August 1894.

Gohna Lake.

21. The same paper, adverting to the impending out-burst of the Gohna Lake, observes that if such a catastrophe occurs (which Heaven forbid), an immense loss of life and property is sure to be caused Had the dam been breached, as had been suggested by some engineers and newspapers, the waters would not have accumulated. But Government did not like to spend two lakhs on the destruction of the dam.

ANÍS-I-HIND. 11th August 1894.

Assessment of the income-tax.

22. A local correspondent of the *Anís-i-Hind* (Meerut), of the 11th August, complains that some men, once assessed under the Income-Tax Act, but subsequently exempted on appeal, are again assessed the following year and exposed to a great deal of unnecessary trouble and expense in filing objections as before. This is really very hard on them. No re-assessment should be made in this way, unless the assessors have conclusive proof of a material increase in their incomes; such proof being produced before the Collectors.

HÁLAT-I-HIND. July 1894.

Receipt of petitions in the Criminal Courts.

23. The *Hálat-i-Hind* (Allahabad), for July, praises the Lieutenant-Governor of the Panjab for personally receiving petitions from the people during his tours and forwarding them to the proper officers with suitable instructions, but complains that in these provinces even Magistrates decline to receive petitions, if not presented within the fixed time. Petitions presented at any time other than the fixed time are rudely thrown away by the clerks of the Magistrates. It would be well if petitions were received at all times of the day in the Criminal Courts as in the Civil Courts. The Board of Revenue lately issued orders for Cause lists being hung up at the doors of the revenue courts for the information of the litigants. At Allahabad these orders are observed by the Collector's Court, but not by the Subordinate Courts; and therefore the litigants have to pay bribes to the clerks in order to find out the dates fixed for the hearing of their suits.

TÚTI-I-HIND. 8th August 1894.

Raipur riot case, Saháranpur district.

24. The *Túti-i-Hind* (Meerut), of the 8th August, on the authority of a correspondent, refers to the Bakr Id riot at Raipur, Saháranpur district, and does not understand why the District Magistrate convicted only three Hindus under section 352 of the Indian Penal Code. The men should have been dealt with under section 323, as the District Superintendent of Police and the Civil Surgeon found marks of blows by sticks on the bodies of the Musalmán complainants. Again of the seven accused Hindús, five had made confessions before the investigating police officer in their statements under section 161 of the Criminal Procedure Code, as to their interference with the Musalmáns in the performance of the sacrifice. Government had better send for and examine the records.

III.—EDUCATION.

HINDUSTÁN. 9th August 1894.

Proposal to teach post-office work to students in Primary Schools.

25. The *Hindustán* (Kálakankar), of the 9th August, approves of the proposal to teach post-office work to students in the primary schools, and observes that if the scheme is introduced, in course of time the addresses on letters, packets and post-cards will be far more clear and correct than at present, and the result will be that the postal officials will have no

difficulty in making out the addresses, and the work of the Dead Letter Office will be considerabely reduced.

IV.—Local and Miscellaneous.

26. The *Nágri Nirad* (Mirzapur) of the 2nd August, adverting to the outbreak of cholera at Mirzapur, complains that the streets and lanes of the city are in a most dirty state.

Nágri Nirad. 2nd August 1894.

Dirty state of the streets in Mirzapur.

27. The *Prayág Samáchár* (Allahabad), of the 9th August, complains that cholera is prevalent at Allahabad, and asks why no steps have been taken by Government to check it.

Prayág Samáchar, 9th August 1894.

Cholera at Allahabad.

28. The *Oudh Punch* (Lucknow), of the 9th August, represents cholera as a demon ruthlessly stabbing people in the dark and ruling supreme at present.

Oudh Punch. 9th August 1894.

Outbreak of Cholera.

29. The *Najm-ul-Hind* (Saháranpur), of the 8th August, complains that the streets and lanes of the Saháranpur city are in a most neglected state. The holes in the streets are filled with earth, which makes them still worse on the fall of rain. The principal streets are lighted but in a very unsatisfactory manner and the by-lanes are not lighted at all. The Railway Station road has been provided with three or four lamps; but more are wanted, as the road is much frequented by passengers at night.

Najm-ul-Hind. 8th August 1894.

Bad condition of the streets and lanes at Saháranpur.

30. The *Dabdaba-i-Qaisari* (Bareilly), of the 4th August, complains that a man was lately drowned at Bareilly, while fording the *nadi kila* or the fort river, and urges that a bridge should be built over the river, as men living in the cantonment have frequent occasion to cross it. The well-to-do gentlemen whose gardens are situated in the neighbourhood might be asked to contribute towards the expense.

Dabdaba-i-Qaisari. 4th August 1894.

Need for a bridge over the fort river at Bareilly.

Allahabad:
The 20th August 1894.

PRIYA DAS, M. A.,
Govt. Reporter on the Vernacular Press of Upper India.

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Continued.

No.	War Bunker Kharif of Musammat Levy	Cow Queen Bean Khurd Sugar from Treasury Water	Cow Queen Bean Khurd Sugar from Treasury Water
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